THE WOMEN'S
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## *THEY LEFT A THRONE FOR CHRIST.*

BY JAMES M. THOBURN, JR.

MANY times have Christians sung the familiar chorus—

"I'd rather be the least of them who are the Lord's alone,
Than wear a royal diadem, and sit upon a throne."

Sung it, and rejoiced in the "holy abandon" of its sentiment. But among all the willing martyrs of Christ, very few have been compelled to literally make such a surrender. Not many times in this world's history have men been so placed, as to choose between a throne and Jesus Christ. Nevertheless it has been done, and it will be, as long as thrones and kingdoms last. Even in heathen India, there have been raised up witnesses to the supreme attraction of Christ to all things else.

The story of the Prince, whose picture with that of his accomplished and estimable wife appears in this number, is a wonderful illustration of this. It was about thirty years ago now, that the Rev. J. S. Woodside, of the American Presbyterian Mission in India, established a small work in Kapurthala, one of the native states of the Punjab. A school was opened, to which two young princes, sons of the Rajah of Kapurthala, came. After several years of indifferent success, Mr. Woodside was obliged to give up this field and go elsewhere. Many wise heads began to shake knowingly, and the inevitable "I told you so!" was heard from not a few lips. But unpromising as the field was, and unfruitful as it proved to be, one trophy was carried away which was well worth all the labor and money expended.

The younger of the two princes, he whose picture is before you, Kunwar Harnam Singh, had become so attached to his teacher that he would not be left behind. He continued his studies under this faithful missionary's direction, until at last, when he was about eighteen years old, he was determined to become a Christian. He declared his purpose and asked for baptism. Of course he met with nothing but opposition from all his people, and what was worse, there were some Englishmen who would have hindered him if they had had the power.

One of these pale-faced enemies of the Prince's proposed step in the Christian faith, was Sir Lepel Griffin, the Commissioner of the province in which Kapurthala was located. Sir Lepel was an English infidel of the most dissolute

type. This man tried his utmost to dissuade the Kunwar from being baptized. He said to him, "You will regret it to your dying day." The Prince was determined, however, to confess Christ; so his beloved teacher baptized him and received him into the Presbyterian Church.

Not long after this, the father of the Prince, the Rajah, died. The elder brother ascended the throne by the law of inheritance. He too died, shortly after his reign was inaugurated, and left no children to succeed him. The next of kin in the family line was the young Kunwar, but he was a Christian, and on that account his people did not want him to rule over them. Accordingly they found a baby somewhere about the palace, which was duly proclaimed as a son of the deceased Rajah. In the interests of justice the matter was carried into the English courts for final settlement. And, strange to say, the legal authority of a Christian government decided in favor of the *heathen baby impostor*, and put aside the genuine claims of the noble scion whose profession of Christ was the only barrier between him and his father's throne. It can only be said in justice to British power, that it is the policy of the government to placate the natives whenever possible; hence this inconsistent decision. And further, the chief actor in securing such a verdict from the courts was the infidel Sir Lepel Griffin.

The Prince accepted the situation in the same spirit which first prompted him to break away from his idolatrous life. He recognized the fact that Christ cost him his father's throne, but no one ever heard him express any regret, or saw in his life a single action which indicated sorrow over the choice he had made. Like Moses, who esteemed the suffering and reproach of God's people greater riches than Egypt's kingdom, so this man would rather be Christ's than reign over the two hundred and fifty thousand subjects of Kapurthala. Among the princes of India, Kunwar Harnam Singh, is the only Christian. His wife, the Kunrani, is a lady of great character and ability. Unlike her husband, she was born of Christian parents. She is a writer of considerable gift and a devoted Christian worker. The Prince is a man of private fortune, and the charities and influence of both himself and wife are felt throughout all missions.

In the Jubilee of Queen Victoria, which was celebrated four years ago in London with the most magnificent pageant this world ever saw, India was at the head of the procession, and the second place of honor in the Indian delegation was given to the Prince and Princess of Kapurthala. The pictures of them in this number represent them in their court dress, as they were presented to the Queen.

More than one thousand of the countrymen of this noble pair are coming to Christ every month—and in that greater, grand Jubilee when the utmost parts of the earth shall send up their millions with the royal diadem to crown him Lord of all, India will again be there; and—who can tell?—she may lead the grand review. Pray for India!

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Nine tenths of the contributions to foreign missions are given by one tenth of the church membership, while only one half of the membership give any thing. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year $16,500,000. Ninety-eight per cent of the churche's contributions for religious purposes is spent at home, while only two per cent is applied to the foreign mission field.

—*Woman's Miss. Advocate.*

## *FAKIRS.*

A Fakir is one who leads what is called, by the people of this land, a holy life, but in reality, is one who, under the cloak of extreme sanctity, and remuneration of things worldly, obtains food and money from the credulous people. One of a thousand may live a consciencious life, but we have not seen such a one. There are gods many and sects many recognized by the Hindu, and each sect has its own fakirs. The Mahommedans too are preyed upon by fakirs of their religion, who demand from them in the name of Allah. Indeed, the whole land swarms with the parasites; and to give even a brief description of each sect would be impossible in a short magazine article. It is of the fakirs we see in our contact with the people I wish to tell you. We once asked a young man this question:

"Is it difficult for one to join the fakirs?"

"Not at all," he replied. "Buy a little ochre, color your clothes, sit down by the roadside and you are a fakir."

This answer is a true description of many who adopt the dirty "yellow" garb, the distinguishing mark of those who are too holy—lazy we would say—to earn their own living. One constantly sees members of this sect around. In the villages you will see them going from house to house, begging from rich and poor alike. To deny the request of a fakir is something many of the Punjabis now-a-days would like to do, —but dare not through fear of the curses that would be pronounced on all by the holy man. The fakirs have various ways of extorting money from our superstitious people. Recently a fakir went to a wedding in Mussalmani, at midnight, and demanded a "gift" from the bride's father. The man gave him a few coppers and told him to leave, but the fakir was so incensed at the smallness of the gift, that he began to weep and wail, as the mourners do in the house of death. Such an ominous token of ill luck to the whole future of the newly married pair could

not be allowed to continue, and a piece of silver money was quickly given him, and he was entreated to leave them in peace. We have seen seven fakirs, one after another, come to one house in the space of an hour, and to each was given a handful of wheat.

There are those who sit by the roadside silent and meditative. Ah, what do they meditate? The following incident, told me by one who has spent many years in this land, will help us to fathom some of the dark thoughts that pass through the minds of these deceivers. Some years ago a Sepoy, who was traveling on a road between Sialkot and Amritsar, stopped at a fakir's hut to ask for a little fire with which to light his hookah. As it was the close of day, the fakir and his son asked the Sepoy to remain with them during the night. They seemed so hospitably inclined that he consented, the more readily perhaps that he was weary after the day's march. After smoking and chatting a little while with the old fakir, the tired traveler threw himself on a charpai (bed) beside one occupied by the fakir's son. When he had nearly fallen asleep, three or four men came slipping up quietly to the fakir and began talking to him in low tones. The Sepoy noticed that they nodded their heads and pointed towards his bed. These actions aroused suspicion in his mind, and he soon thought of a plan to elude their evil designs, if such they had. After a time the men left and the old fakir lay down on the ground and was soon fast asleep. When all was quiet the Sepoy arose, moved his charpai round to the other side of the one on which lay the fakir's son, and arranged the bedding to give the appearance of a person lying there; then with his money safe on his person, climbed up a tree to watch and wait for what might happen. He had not waited long until these men returned and aroused the fakir. They all crept stealthily to the side of the charpai in which they supposed the Sepoy lay sleeping. A quick stab was given, and the fakir's own son lay dead. It is supposed they discovered their mistake when the search was made for the Sepoy's money, but there was no time then for vain regret, the night's guilt must be covered ere break of day. The body was picked up and carried to a hole which had been dug a short distance away. The Sepoy followed at a safe distance, to see where it was placed, then fled to the nearest police station where he reported the whole matter. The next day the old fakir and his accomplices were arrested.

A fakir belonging to the sect, called Nagas, is a most disgusting spectacle. His body is smeared with clay and ashes; his hair, bleached a dirty brown, hangs down his back and over his shoulders a tangled mass, and coiled around his head are thick braids of hemp and horse-hair. A rosary around his neck, a hookah in one hand, a pair of tongs in the other, and his costume is complete. When asked why they spend their days in clay and ashes, they reply with the question, "Do not our bodies turn to dust after death?" "Yes." "Well," they continue, "why not put on the death-robe now?" Many of these undergo extreme torture that they may thereby appease the wrath of some offended deity. For this reason the people count them very holy. We have seen them seated for days in the midst of a circle of five. Others again will stand all night long in deep water, but whether in fire or water they are always seen of men. To perform these meritorious acts in secret would be defeating their object, which is to obtain large gifts from the beholders.

Some fakirs have reached such a state of perfection that they are never known to speak a word. These usually occupy a mud hut on the outskirts of a large city. The best of food is carried out to these holy men by the women of the city. To give to such a fakir is counted a work of

great merit.

Still another class of fakirs is known as the Sadhus. These are Hindus. A great many members of this sect do not affect to despise riches. In a village lately visited there lives a Sadhu, who is one of the wealthiest men in the country. All the land and money he now owns has been given to him by people of surrounding villages, who hope in this way to purchase a better existence in the next life. This man drives in a buggy behind a fine horse, while many of his supporters do not own one *whole* garment.

Seeing that the whole land is so full of superstition, do you wonder that Christians retain a large portion of it, even after embracing the true religion? We teach our people it is wrong to give to fakirs, but the fear and dread of their curses is so deeply imbedded in their natures, that many still give, when they hear the fakir calling out at their door: "Blessings be on you and yours if you give this poor fakir in the name of God."

MARY J. CAMPBELL.

## *"MRS. AGNEW CANVASSING FOR MISSIONARY MAGAZINES."*

BY FANNIE M. NOBLE.

"HOW does it happen that so many copies of the missionary magazines are taken in our little church?" did you say? Well, we don't take as many yet as we might, but it is a good deal better than we did two years ago. At that time, would you believe it, Mrs. Haley, our minister's wife, and Mrs. Wheaton, the president of the missionary society, were the only subscribers to such magazines in the congregation. Not a copy of *Children's Work* was taken, and the minister's was the only copy of *The Church at Home and Abroad.* It hadn't always been so bad as that; at one time or another, several women had taken *Women's Work* when Mrs. Haley or Mrs. Wheaten had urged us to do so. But most of us are busy women and not accustomed to writing letters—especially business letters, and as our subscription expired in April, when we were right in the midst of house cleaning, it is not strange that we neglected to renew it.

I hardly know why, but somehow the missionary meetings kept getting smaller and smaller; we fell behind in our contributions, and at times were tempted to disband the society. But, one day a little more than two years ago, going late to the meeting, I found Mrs. Jones reading a letter from one of our Presbyterial secretaries, in which she requested that an agent be appointed in our society to solicit subscribers to the various missionary magazines. "If ever the kingdoms of this world are to become the kingdoms of our Lord and of his Christ," said the writer, "the church must be brought face to face with the degradation of the heathen, must see them in the practice of their revolting customs, and learn from them the hopelessness of their religion. If adequate means for prosecuting the work be furnished, the church must know the extent and needs of the field. If the laborers are to be sustained, the church must watch them engaged in their arduous work amid discouragement and hindrances. If the church grow not weary in the effort to evangelize the world, it must be watching the signs of the times, and noting the wonders which God is working among the heathen by his servants in these latter days. There is no other way," continued the letter, "by which the necessary knowledge can be gained so clearly or so regularly as from our missionary periodicals. Therefore do not consider the appointment of

an agent for missionary literature a matter of secondary importance. I would urge that you secure your best available material for this work. The qualifications of a successful agent," she added, "are these: first of all, a heart filled by the love of Christ, and thoroughly enlisted in the extension of his kingdom; then a pleasing manner, a practical turn of mind, zeal, and perseverance." You see I know every word of that letter, having read it so often. But five members were present that day, and the other four discussed the matter pretty thoroughly; but all the time I was wondering who will be willing to undertake the work, and almost before I knew it, I had been chosen agent for missionary magazines.

In telling your Uncle George about it I had to confess that it hurt my pride a little to go from house to house in book agent style soliciting subscribers. But he said: "Why Anna, I know of no more golden opportunity for sowing missionary seed or of one more likely to yield a harvest of missionary spirit, gifts or workers." No woman has more confidence in her husband's opinion than I have in mine, and it helped me to conquer my foolish pride to know that he approved of my new enterprise. That evening, with his help, I districted the congregation, which is about equally divided between town and country, and by the time I could find a leisure day for the work, I had grown somewhat enthusiastic. I told your Uncle George upon starting out that I was determined to succeed. He laughed and said: "You are the right woman in the right place, bright and cheery and proof against discouragement, if any woman can be; of course you will succeed." You may imagine his surprise when he came to tea to find me in tears, and to hear me say: "I have failed, yes miserably failed, and I don't think I ever shall have the courage to try again." I was nervous, tired, and hungry, and he wisely deferred all questioning until I had had my little cry and comfortable supper and had regained my wonted cheerfulness. Then he drew from me a history of the day.

"Tell it to you." Why, Grace dear, I never have told it to any one except your Uncle George, for we both think it most unchristian to speak of anything not commendable in those with whom we come in contact in our Christian work. But, as you say, these people are strangers to you, and you may find my experience helpful in your future work, so here it is.

It did not take long to learn that very few were hungering for the milk or for the strong meat served up in the missionary periodicals. My appeals were met by excuses as numerous and as varied as there were persons to make them. Mrs. Baker, having just repaired and refurnished her house, didn't feel able to make any further outlay. Mrs. Jameson did not care for a missionary magazine, there were so many calls and the line must be drawn somewhere. Mrs. White was saving money to buy a new recipe book—a woman with a husband and five children to look after, and three meals to cook every day had no time to read about the Chinese, the Indians or the Negroes. Miss Simpson wished to take *The Art Amateur*, and her sister, who is a teacher, had subscribed for a kindergarten paper. Miss Mary Ross did't think missionary literature very interesting, though, to be sure she had not read much of it. Mrs. Gray had taken *Woman's Work*, but thinking there was a great waste of money in missions, she had stopped the magazine in order to give the price of it directly to the work; she must confess, however, that she had lost interest in missions, hadn't kept trace of the missionaries, didn't know any more what was being done, and for the last year or two had neglected to pay her dues to the society. Mrs. Smith did not read half of the

papers they were taking. Mrs. Gilbert was wearing her life out trying to keep the house in order, and did not want any more books or papers for the children to scatter around. Mrs. Carter's little invalid son did love stories, and if she had time to read to him she would take *Children's Work;* and the Graft children were supplied with suitable literature.

Thus my appeals were met. But even these seemingly plausible excuses could not disguise the fact that lack of interest in missions was the true reason why the majority did not want our missionary periodicals. In almost every house I had seen one or more daily papers, while among a score of other periodicals, I had noticed *The Century*, *Frank Leslie's Weekly*, *North American Review*, *Littell's Living Age*, *Puck*, *The Judge*, *The Ladies Home Journal*, *The Household*, *The Delineator*, *Youth's Companion*, *Harper's Young People*, *St. Nicholas* and *Babyland*, also papers devoted to religion, temperance, politics, science, music, art, fashion teaching, farming and housekeeping. It did seem that missions was the one object in which nobody was interested. In spite of what my husband had said, I was yielding to discouragement. Each failure made the task harder; my tongue almost failed me, and the object of my call was presented in a timid, lifeless manner. It is not strange that I interested no one in that which I had lost all interest in myself. "Did I get a single subscriber?" Yes, Mrs. Cooper reluctantly gave me her name and paid the price so grudgingly that I felt humiliated in taking it. Then Miss Jane Manning said if I should succeed in securing a club for *Children's Work* she would take it for her little niece, Jessie Radcliffe. I knew she considered this the easiest way to dispose of me, and it did much to depress my spirits. From Mrs. Manning's I went to Mrs. Radcliffe's. Knowing her to be worldly minded and sarcastic, I can't tell you how I dreaded to go there. Without attempting to conceal her amusement, she asked if I were working for a premium, and added something about my turning out a colporteur. Her manner and words stung me, but that was not so bad as when Mrs. Hill asked to see a sample copy of *Woman's Work.* It chagrined me to say I had not thought to bring one, and to hear her dryly remark: "I never buy goods without seeing them." Mrs. Ferguson met me with the questions: "Who is the editor? How is it conducted?" and "Does it compare favorably with other women's magazines?" I had to admit my ignorance, and when she found I did not take it, she said: "If you can get along without it, I guess I can." The truth is I did take it for one year and enjoyed it too, I always kept it on the sitting room table and read it in my spare moments. But it was pretty hard for us to get along and I tried borrowing it from Mrs. Haley; then I never had it when I wanted it, and Mrs. Haley would need it before it was read, and finally I lost interest and quit sending for it. Mrs. Ferguson's remarks were the last straw, and I ignominiously retreated from the field, leaving a few families yet unvisited in that district.

Do you wonder that my husband was treated to a most dismal story? He had to attend an evening meeting, but upon leaving he said: "Don't be disheartened, Anna, you have taken this to the Lord, of course, and have done the work heartily as unto him, I know; he will do the rest, his promises are sure." If ever I felt condemned, it was then. Taken it to the Lord! It is my custom to pray over everything I undertake, but sometimes it gets to be a mere form, and the prayer offered that morning had in it very little desire for help or expectation of receiving it; for all the time I had felt sufficient in myself for this work. Had "done my work heartily as unto the Lord!" The truth is I had not once

thought of God's glory. The limit of my ambition had been to report a creditable number of magazines taken in our church at the next Annual Presbyterial Meeting. This had not seemed a work equal in importance to leading a meeting, writing a paper or teaching in Sabbath school. Again I read the letter to which I have referred, and remembering what your Uncle George had said of the work, I for the first time was able to see it in its true light. It assumed a new dignity in my eyes, and clothed itself in possibilities before undreamed of. The more I thought of it, the stranger it seemed that so little importance is attached to missionary literature. Very rarely did I remember hearing it made the subject of prayer either from the pulpit or in the missionary meeting. Who, I said to myself, can estimate or trace the mighty power which may be exerted if I can induce but one child to take and read *Children's Work?* The next hour was spent in pleading that I might be used in this work, and that in our own church the magazines might accomplish much toward preparing the way of the Lord. It was growing late, but I ran over to the parsonage and unburdened my heart to Mrs. Haley, and from that night her prayers have been united with mine, and I now have been potent in obtaining the blessing which has followed.

The next morning sample copies of the magazine were ordered. During the interval until they arrived, I read a few back numbers that I might intelligently recommend it, and subscribed for it myself that I might consistently ask others to do the same. I made a note of any suggestion of my husband or idea of my own. I studied the persons whom I expected to visit and how best to approach them. When I resumed the work, I said to your Uncle, "I shall not give up until every man, woman and child has been asked to subscribe for at least one of the magazines and I shall trust the Lord to bless the effort." And He did graciously bless and reward it. Taking time to do the work thoroughly, but few homes were left unvisited. All my powers were exerted to set forth the attractions of the magazines, and to interest the children in the pictures and stories of the bright little peridical devoted to them. When opportunity offered sample copies of the magazines were left in the homes for a few days; these were not infrequently returned with orders for the same and the subscription price. If necessary a second call was made upon those who were undecided, and every effort followed up until a definite answer was obtained. Care was taken, however, not to seem obtrusive. The canvass of the country district was most difficult. The weather was bad, the roads worse. Where I could I rode, and walked where it was unsafe to ride. If the country people came to town, advantage was taken of it, and to places that could not be reached otherwise, a note with sample copies of the magazine was sent. With gratitude to my Master who thus condescended to use me, I may say that no more thorough canvass ever was made. Excuses and refusals were still to be heard, but these were left with the Searcher of hearts. On the other hand, so many magazines found their way into homes where I least expected it, as well as where they naturally seemed to belong, that I could not but see in it an answer to my prayers.

"How many subscribers did I get?" At the annual meeting of our Presbyterial society I reported thirteen copies of *The Church at Home and Abroad;* 24 copies of *Woman's Work* and 39 copies of *Children's Work.* One of the best reports made, the President said, considering that ours is a small church. "Did we see any good results from their use"? I wish I could say every subscriber faithfully read the missionary periodicals, that the women forthwith began to at-

tend the meetings, and the men to give according as God had prospered them, but the facts will not warrant the statement, for our faith is yet as a grain of mustard seed, the mountains are not yet removed. An uninterested observer probably would not have noticed any change in our congregation. But Mrs. Haley and myself prayed daily for the editors, and the magazines did seem to improve with every number. We prayed for the subscribers, and certainly the the magazines were blessed to many of them, and awakened a hitherto unknown interest in the preaching of the Gospel to every creature. Before the expiration of the year I had been many times to the throne of grace in praise and thanksgiving as well as in supplication. My own heart had been blessed, and never before had my Saviour or his work been so precious to me.

In addition you can understand the joy that was mine, when Mrs. Jones said to me one afternoon at the meeting: "Mrs. Agnew, I do not know whether the credit of our attendance belongs to you or not, but the roll shows that it is the women who take the *Missionary Magazine* that come regularly to the meetings." Then Mrs. Bartlett spoke up with, "Well, I *do* know that for the first time since I have been treasurer, some of our members, in both town and country, have brought their money without waiting to be asked for it, saying, 'Since we read about the work, we know how much it is needed.'" At another time it was remarked that the meetings were growing in interest. Mrs. Wheaten answered: "I attribute this also to the magazines. There are often helpful suggestions in them, and then since you have taken to reading you are already interested and prepared to enjoy the meetings. The change is not so much in them as yourselves." Mrs. Haley added: "What most rejoices my heart is the increased spirituality of our members. This is largely owing, I think, to our coming in contact with the missionaries through their published letters; these letters are a continuous call to prayer, and in responding to it, the blessing has descended upon us." Speaking of results, I can't tell you how surprised I was one afternoon, when Mrs. Radcliffe walked into missionary meeting, nor when at its close she humbly apologized to me for her former rudeness and told me why she was there. In humility and with a joyful heart, I learned that *Children's Work for Children*, sent by Miss Manning to little Jessie Radcliffe, had had its mission to their home. Jessie is an impressible child and was so touched at the condition of heathen children—particularly the child widows of India, that she denied herself all fruit and confections, of which she is especially fond, and every penny went into her mite box. She frequently read the little magazine to her parents, and what they heard, together with the little one's self-denial, led them to consecrate their hitherto selfish, useless lives to the Master's service. Mrs. Radcliffe is now an earnest, active worker, and Mr. Radcliffe a most liberal contributor to missions. Their child's enthusiasm was simply contagious, all her little friends caught it from her; and they persuaded Miss Mary Ross to organize them into a band and become its leader. Miss Mary says she soon found a band leader cannot get along without the missionary magazines, and wonders she ever thought them uninteresting. It is due to her influence that the Misses Simpson have offered themselves to the Board of Foreign Missions, and signified their willingness to go where most needed. Even Mr. Radcliffe's large contribution does not account altogether for the increase of the annual church collection for missions. Our pastor says, he suspects "the men as well as the women have been reading missionary literature."

The canvass of the congregation in the interest of the magazines has just been

completed for the third time, each succeeding time showing a slight increase in the number of subscribers. These are some of the visible results of the work, but I know that the magazines, with their thoughtful editorials, bright paragraphs, missionary letters, descriptions of heathen lands and peoples, incidents of patient waiting and heroic effort and suffering, stories and pictures, are all in some unseen way leaving their impress upon the characters and lives of their readers here in Belden, from which shall flow ever widening, never-ceasing streams of influence, to water thirsty lands. And now in your promise, dear Grace, to undertake a similar work in your distant home, I have another and exceedingly rich reward for my work as agent for missionary magazines. In return for this long story, I shall expect you to keep me informed as to your progress and success. Let me say to you, Grace, sow not sparingly; the seed will catch somewhere—and you will reap bountifully.—*Leaflet—W. F. M. S.*

# Missionary Correspondence.

CAMP CHAHAL,
WEST GUJRANWALA DIST.,
November 15, 1892.

DEAR FRIENDS:

HELL here we are out in tent again. I am sure if you could only step across the waters and spend a few hours with us, it would be much more interesting to you than reading what I may write about. We just cannot make you see things as they *are* here. I had read about missions, heard missionaries tell about the work and the people, but my idea of things was very different from what they really are.

This place is fast building up. The people come out well to the night meetings. We expect to have communion next Sabbath. This will be the first communion ever held here. Dr. Martin has a magic lantern. He goes to the village as soon as it is dark and shows Bible and other pictures. He has texts so mounted that they can be clearly thrown on the screen. From these texts he preaches to the people. The magic lantern seems to be a good way to get the people. The new Punjabi Bhajans are enjoyed very much. Some of the women were talking about "such a sweet bhajan" being sung the other night. It was the 23rd psalm. Only the ones in Roman words are in print yet. The people are anxious to get the ones in the characters, and are constantly asking when they will be ready. We hope to have them in their hands in a short time now.

The people in our district are looking so much better this year than last. The crops are very much better. There is sickness among them, but not so much as this time last year. We always carry some simple medicines with us so we can give relief to them. Eye medicine is always in use out here. They get much relief from it. Often after some have been helped they will go and bring some of their friends to us who have been blind for years and want us to cure them. Most of these blind might have had good eyes if they had been more cleanly and had a little medicine at the proper time.

The people seem to never tire looking at white children. When we are in tent the children can go nowhere without some native watching them, to see what they are going to do. The first question the women always ask is, "Are they boys?" To-day some women were passing in a cart, and when they saw the children

they called out, "Are they boys?"

It is hard to get them over this idea after they have become Christians. Even one of our native ministers last winter, when asked what the new baby was, said "a girl," with rather a shamed look It seems hard to us to think that the little baby girls should not be as welcome as the boys.

The sick in the mission are all better now except Miss Given. We have just heard that she has been poorly again since coming from the hills. We hope she will fast improve so as to be ready for the sea voyage home. We are sorry to lose her as the young ladies are few now. Poor girl, she has had much to bear in the loss of her beloved sister. The sister's death was such a peaceful, triumphant one that she said it seems wrong to mourn for her. We have been thinking of the afflicted father and mother who have just about this time received word of their youngest child's death. May they be sustained as has been the husband and sister. It seems sad that she should come so far from home and be taken so soon. But God knows best. I enclose a short account of her death, which appeared in the last "*Punjab Mission News.*"

Yours sincerely,
LIZZIE GREGORY MARTIN.

DHARMSALA.—A terrible gap has been made in the young band of missionaries who came out last fall to reinforce the American U. P. M. by the death of the wife of the Rev. W. T. Anderson. The deceased lady was one whose brightness and energy of character gave high hopes to all her friends that a career of singular usefulness was before her. She was overtaken in an unsheltered spot by one of those icy storms which often come on after the "rains" are over, and getting wet through and through received a shock to her system from which she never rallied. She fell asleep on October 3rd and was borne to the grave by members of the Rifle Brigade, who gathered round her in death and life as a loved instructress in the Word of God. The bodies of four missionaries now await the resurrection in the lovely cemetery at Dharmsala.

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[NOTE.—Inquiries having come to the MAGAZINE in reference to the prospect of our mission in Salt Lake City, the following letter from Prof. Work, of the Collegiate Institute, has been kindly placed at our disposal.—ED.]

COLLEGIATE INSTITUTE,
SALT LAKE CITY, UTAH,
November 25th, 1892.

The United Presbyterians have about given up hope of there being a church located here, and most of us have joined the Presbyterian church, but I think would gladly return if a United Presbyterian mission were established, especially one that was well provided for. By that I mean a church home built and paid for, so that the few who are here would not need to struggle along for years to get out of debt. If not started that way, I think it best not to start at all.

You probably realize that the situation is peculiar. We would receive no aid whatever from the Mormons, and most of the "Gentiles" place all denominations on a par with the Mormons, and consequently will have nothing to do with the church. The remainder of the "Gentiles" are in mission churches of their own denomination, and are not able to help others. So here it is almost entirely a case of help yourself or remain without help.

Salt Lake City has a population of about 55,000, is growing and will have in all probability 100,000 in five or six years. It is the largest city in the "Inter Mountain" region and the distributing point for Utah, Idaho, and parts of Nevada, Colorado and Wyoming. There are large smelters located here; extensive coal beds within 30 miles; a plentiful supply of natural gas within 10 miles, and gold and silver mines all around us. Manufacturing is in its infancy, but we have the largest boot and shoe factory

west of the Mississippi, and some twenty other manufacturing establishments.

There are four Presbyterian churches here, with a membership of about 500. The First church, with a membership of 300, is self-supporting. There are four Baptist churches, with a membership of about 450; four Congregational, with a membership of about 450; three Methodist, with a membership of about 600; three Episcopal, with a membership of about 450; two Christian (or Campbellite), with a membership of about 200; two Catholic, with a small membership; a total of 20 Evangelical churches, with a total membership of about 2650.

This estimate is probably too small, but not far wrong. I think just two of them are self-supporting—the First M. E. and First Presbyterian. The others are under the care of the Home Boards.

About a year ago some of us hunted up the United Presbyterians and found 17; think there are about that number here yet, including four women. Real estate is rather high, but don't think it will ever be any lower. If you desire information on any other lines, and will let me know, I will do what I can to give it.

If the mission is not established until next summer I will be glad to confer personally with those who have it in hand, as I expect to be in Pittsburg the latter part of June and remain near there for a couple months, Pennsylvania being my home.

With good will for all who labor in "His name,"

I remain yours respectfully,

FRANK B. WORK.

## *LETTER FROM EGYPT.*

AMERICAN MISSION, CAIRO, EGYPT,
December 27th, 1892.

MY DEAR FRIENDS:

Last Saturday was a lovely day for all whose good fortune it was to be out in the open air and sunshine. Rev. Mr. Kyle, and the new missionaries who had just arrived, were going out to see the the pyramids, and our little family (or what is left of it in Cairo, Mr. G., myself and two children) went along. It was Saturday and no school duties, so Mr. Giffin was free to go out there to look after some school furniture.

Some lady travelers were very anxious to do something for those pyramid Arabs and wanted a school started in the little village at the foot of the pyramids, and gave several pounds for this purpose. The missionaries here feared that the place was scarcely ready for a school, but as the money had been given, they concluded to try it. The school was opened last September, but from the first was not very promising. The support soon stopped, and naturally the school died. The benches, table, &c., were taken from here, and it was partly to bring these back that Mr. G. went with the party going to see the wonderful sight. We had a pleasant day, and all enjoyed our outing.

I need not say that we were all glad to welcome the missionaries, new and old, and were glad to have them all stop for a time in Cairo.

They waited here almost two weeks for their boxes to come, but as they have not yet arrived, all except Mr. and Mrs. Hart have gone on to Asyoot. Those who expect to keep house put in a part of their time buying such things as they will likely need and cannot get further south. Miss Jameison made good use of her time and began taking lessons in Arabic. I think she learned the names of all the letters of the alphabet and could count some; I don't say that she could pronounce them all correctly, but we hope that by the time she returns to

Cairo she will have mastered that part of it. We are sorry she could not have remained in C. We are looking forward to having Miss McDowell here, at least until the next meeting of the association. Yesterday I went to a house where one of our Bible girls gives lessons. I found a little girl about five years old, totally blind. I asked the mother how long she had been blind, and she replied, "May it be far from you—since she was thirty-eight days old." The child is very thin in body and a pitiable sight.

But even such a sight as this does not stir one so much as to think of their spiritual blindness. I visited six houses yesterday afternoon and there was very little encouragement in any one of them. One often feels discouraged and inclined to say its no use to go to them; but when we think of their condition, and know that they will never hear of the Saviour unless we go to them, we take heart and keep on going.

Will not every reader of the MAGAZINE pray with us that God will speedily send the light into each heart in all this needy land. With best wishes for the New Year, I am very sincerely yours,

ELIZABETH GIFFEN.

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SIALKOT, INDIA, DEC. 3, 1892.

TO THE READERS OF THE MAGAZINE:

This is the season of the year when most of our missionaries are in camp, going from one village to another examining the work done by the helpers, teaching and preaching to the Christians, encouraging and strengthening them and finding abundant opportunity for making known the gospel to those who are as yet without it.

The new missionaries are improving this opportunity of seeing the work in the various districts before Annual Meeting, at which time each will be assigned work of his own.

I spent the last week of November out in Sialkot district with Miss Martin. On a bright, warm Saturday afternoon I drove out a distance of some seven miles, where I found Dr. and Miss Martin each engaged in examining the children from the school in the village near by. The camping ground at that place was an open field. It contained the two tents for the missionaries, tents for the servants, and a large tent in which services are held. The tent in which I lived with Miss Martin is about sixteen by ten feet, with a small bath room to the back. The front part is divided into two parts, making living and dining room and bed room. The former contains table, chairs, cupboard and boxes for provisions; the latter our beds and a small table for books. The walls of the tent are double, and the floor, or rather the earth, covered with heavy matting and a thick cotton carpet. By the time I had taken in my surroundings the sun had gone down, and I began to understand why I had been told to bring clothing for warm and cold weather and a good supply of bedding; for it had quite suddenly become cold although so shortly before almost uncomfortably warm. It is hard to realize how much difference there is in the temperature of day and night. We were told that Monday would be moving day. We got up, not bright and early, for it was still dark, but early and extremely cold. The work of packing began at once. Before long the furniture of the tent had assumed an entirely different form. The tables and chairs were folded up into convenient shape for moving, even the handy little net-wire-covered cupboard would scarcely be recognized as such. It now appeared to be simply a few wire-covered frames of wood.

We were soon obliged to go outside and make ourselves as comfortable as possible in the cold morning air while our dwellings were being taken down. I thought this a good time to study, at least as good as might be possible that

day, so I got out my books. But the loading of the camels proved more interesting just then than a lesson in Punjabi, so I gave it up.

The goods were fastened into great bundles, or packed in large boxes, and placed in sets of two. The camels were made to kneel between the two parts of their loads, usually with great reluctance on the part of the camel and much scolding and beating by the driver. Not unfrequently the camel groans and bites, and occasionally gets up before the load is fastened, or attempts to throw its load when it is. This morning one camel broke away and ran off through a field, greatly endangering the camp stoves, bedsteads and other articles of furniture of which its load consisted. It failed however in its attempt to shake the load off and was soon led back into line.

At last all was ready and we started, we taking the big road in tandems and the camels going a shorter way through the fields. Shortly before reaching the next village we stopped and ate our lunch, as there is no way to prepare the noonday meal on moving day. While eating, the goods came and the whole procession proceeded to the new camping ground. Then came another long wait while the tents were being pitched, but it was warmer now, so we did not mind it so much.

By this time a crowd, mostly children, had come out from the village to see. They stood about the door examining the tent and its furnishings, making remarks or asking questions about anything of unusual interest. Sometimes they ask for medicine, and occasionally ask us to read or sing. At times they seem interested and stay to hear, but frequently they find it necessary to go on, especially if Mohammed, and the name of Christ be mentioned.

If asked who they are the answer invaribly is regarding their religion, either Christian, Hindoo or Mohammedan. In this district the Roman Catholics are carrying on their work of leading away converts of other churches. They have taught their people to call themselves Roman Catholic Christians. Our Christians in these villages call themselves Jesus Christ's Christians. May they be such in more than name.

Life in tent did not afford much time for study, but I came home feeling that I had learned more in one week than I had in several while in the house studying, and felt more like a missionary.

Yours in the work of Christ,

SUSIE A. YOUNG.

## FOREIGN NEWS BUDGET.

An encouraging account of work in Egypt comes from Miss A. Y. Thompson. Although the force of single missionary women in that county has been much reduced for several months, the married ladies, notwithstanding their numerous domestic cares, have kept their shoulders against the wheel, and the work has not been permitted to go back.

With Miss Ella O. Kyle and Miss Margaret A. Smith returned, and the two new missionary young women, it is hoped that a fresh impetus will be given the already successful work among the women of Egypt. From Miss Thompson's letter we give an incident connected with her own work:

I had an unusial experience this morning. In one of the homes visited there were ten women mourning, the 37th day after a death. There was a little extra to day because it was the first of the 40 days fast before Christmas. I was not much acquainted with the women present, as my former visits were only with the two young women who take lessons. The mourners had finished their first round of wailing, and coffee and cigarettes were being served as I went in. After some talk, I took out my Testament and was about to begin

reading when two women said, "Do not read now, this is not the time for it, we are mourning. After the 40 days you may read."

In my earlier days I would have quietly submitted, but now I know that defeat would have been inglorious to me, and women of that kind need to know the gospel.

So taking the principal talker by the hand, I said, "Christ died, and he died for us, and I am going to read some of his last words before he was crucified." They listened attentively and told me that they considered me as their eyes, and were very cordial before I left them.

As a further break in old customs, it is reported that at Assiout the new brides are coming out to church. This great innovation occuring in wealthy families is something to be thankful for. Nothwithstanding the physical infirmities of our veteran missionary, Miss M. J. McKown, she had been able to make 105 visits among women during the month of October, beside attending five weekly prayer-meetings.

A letter from Miss M. A. Smith reports safe arrival of her missionary party at Cairo and joyous welcome from native friends and others. Miss McDowell has probably reached Egypt by this time. We have no doubt our new girls are wishing, "O, for the gift of tongues that we might begin work at once."

For the India part of our News Budget Miss Embleton writes:

The most of the missionaries are "under canvas," as the soldiers express it. I believe they are almost unanimous in declaring the tenting season the most enjoyable of the year. I think it must be because that is the time when they get nearest the people and feel that they are doing the most good. Anyway I can't see any special fun in *tenting*. You see wev'e just been trying it.

Think of taking all the house-keeping arrangements, and four little children, out into tent five months in the year. Our hostess does so. The other morning things were loaded on the camels and started merrily away, but not for long. One of the camels "threw its load," and there it lies—not much damage, only two beds broken. The old missionaries assure us complacently that "that is nothing." I for one will be thankful when I get to be an "old missionary."

There is more or less sickness among the missionaries. Several have had the fever, which is such an enemy here. Miss Given has been sick ever since her sister's death. Indeed a month before that she had been assured by the doctors that her only hope for life lay in leaving this conntry. Just now she is slightly better, and we are all earnestly hoping she may gain the necessary strength for the long hard journey. She needs your prayers.

We are expecting a visit from Miss Ackerman, the round the world W. C. T. U. missionary, next week. If she succeeds in making her plans so as to be with us we anticipate an enjoyable and profitable time. Mr. Fife has begun work at our new station, Rawal Pindi, and pronounces it a pleasant field. We are rejoiced to see that the Sabbath-schools have responded so well to the call for this place. Their liberality will surely be blessed.

It is a year to-day, the 29th of November, since the eight new missionaries landed in India. It hardly seems possible that we have been so long from home and dear ones.

Miss Parks tells something of her experience in visiting the district workers:

The new missionaries have passed the first year's examination, and "passed," we are happy to say, and now we begin to think of the practical work which we will be expected soon to take up, and which we are anxious to begin.

We later missionaries have enjoyed a great many privileges which the earlier missionaries did not have, and one of the greatest of these is the opportunity of observing the methods of the experienced workers before beginning our own labors. Now that we have examinations off our minds for the present, and before we have any work of our own pressing upon us and claiming every moment of time, we are taking advantage of this privilege. We girls are "out in camp" with the Misses Wilson and the Caldwell family and are about ten miles out of Gurdaspur. We intend to visit some of the other stations too on the way and after we go home from here.

Day before yesterday these missionaries examined two little village schools and we could assist a little in that; but yesterday when we went out into a heathen village and among the women in their own homes we realized how little the people "talk like the book." Miss Rosa, because of neuralgia, was not able to go out, and Miss Wilson having all the talking to do, found her throat getting tired, though we would have liked to assist her, but we couldn't—we could only say about three short sentences which they understood. You see we are just beginning to study the Punjabi, but being out now where we hear it all the time, with our study and your prayers, we hope to pick it up soon. In some homes we found boys who have attended school and who could read, and they gladly received the little tracts and leaflets which we had brought. Reading matter printed in the vernacular is very cheap here, and superintendents of Mission Bands, Willing Workers and Busy Bees can encourage the children that even "a penny a week *and a prayer*" may be the means of the hastening of the coming of Christ; and sisters at home, where one missionary can tell the story of Mary's son to sixty women in one day in this dark land, as did Miss Wilson yesterday, can be encouraged to continue watching and praying, working and waiting, for the time of His appearing is at hand.

Miss Mame Martin gives some incidents of a week in camp:

Shivering and teeth chattering in the morning, sweltering in the afternoon. At Ada, two years or more ago, almost everything was swept by the Roman Catholics. What few we did have had no interest; now we have almost three times as many as they, and this in spite of the fact that they live right beside that village and can work in it constantly. Our Christians too are very much interested, are willing and most of them anxious to learn.

To offset the encouraging state of things at Ada, we found a rather discouraging condition in the next village visited—Adamdaraz. The Christians in this village were only baptized last spring. They were then very much interested, and at a visit later in the summer, were still much interested

and anxious to learn. But this time I could get few of the women to come and those who did seemed to have little interest.

Some of the girls are doing very nicely. There are some extenuating circumstances. They have not been as regularly taught as they should have been because we had no worker to put there. Then they have had and still have a great deal of sickness and seem to be all out of heart. So the work goes, now up now down.

We cull a few brief items from a letter received not long since from Miss Susie A. Young. She writes:

I am out in tent with Miss Mame Martin. Without my presence she would be alone this fall. The other girls are with the Gurdaspur people. We are all taking observations of district work before we are permanently located; also trying to get some practical use of the language. Our Urdu is not of much use among the village people, and I am wishing that I knew as much of the Punjabi as Urdu, little as I know yet of that language. But Miss Martin is getting along nicely and makes the women understand so well that we feel greatly encouraged, as she has been out only one year longer than we.

Miss Young further relates some of the experiences of camp life, fresh with novelty to one unaccustomed to all the strangeness of an oriental people. Exchange of courtesies are not always agreeable, but Miss Young gives an amusing custom, from which we may perhaps draw a lesson. In some of the houses visited sweets were served. A rupee was placed in the dish, according to private instruction from Miss Martin, and when a piece of candy was taken the rupee should be touched as an implied acceptance of the offered gift of money; but it would be a great offense to really take the gift, or carry away the beloved rupee.

Do not we as Christians sometimes treat the Lord in about the same way? We like to pretend that we are doing a great deal for the advancement of his cause and kingdom, and yet we hold back the money.

Dear friends, let us be generous with our contributions, and more earnest with our prayers for a blessing upon our gifts.

Sincerely, MARY B. REID.
Cor. Sec. Foreign Work.

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## *HINDUISM.*

Like most other religions, Hinduism has a history, a creed, a ritual and a mode of life.

I. Its *history* dates from remote antiquity when, probably before Abraham's day, the Aryan race began its migrations from central Asia to the Indian peninsula. Its earliest literature consisted of sacred songs—the Rig Veda, composed in honor of the deified powers of nature, such as the sun, the rain and fire. Gradually degenerating from various causes, it developed into what is sometimes called Brahmanism, when castes became fixed and sacrificial and rites elaborate and universal. By this time also a considerable amount of sacred literature had been created, some taking its place along side the Rig Veda as divine revelation, and some taking a secondary rank as simple tradition, although believed to be founded on revelation. Systems of philosophy also sprang up and were afterwards developed, which, although contradictory to one another, had each a large following among the learned, and through them in a remote way among the common people. Buddhism, too, arose about the fifth century before Christ to oppose Brahmanism and afterwards secure its permanent modification. The religious superstitions of the aborigines, which were of grosser character than the earlier Aryan faith, had also a powerful influence in degrading Hinduism. As soon as the Aryans moved forward into all parts of India, they came more in contact with their predecessors and found it convenient to incorporate them into their brotherhood. Greeks, Seythians, Mohammedans, and perhaps Christians, came in, moreover, from the northwest in successive waves and did something to change the current of religious thought and the rites of religious worship. To crown all, reformers sprang

up at different times and did what they could to abolish evil customs and restore a more primitive faith; while for over a hundred years European civilization and Protestant missions have been operating to undermine superstition and introduce Christianity. As a consequence the Hinduism of to day is a composite religion—a hydra-headed monster. It comprises a vast variety of beliefs, rites and practices, many of which are logically inconsistent with each other. In giving its creed, ritual and social or moral characteristics, the writer can here only glance at the more prevalent.

II. The average Hindu's *creed* is expressed in no regularly adopted standard or formula. It appears, however, to embrace the following:

1. *Pantheism*, or the belief that everything is God and that besides God there is no other real existence.

2. *Polytheism*, or God's special manifestation in many forms, which may be called pre-eminently *gods* of all sorts, of which there are supposed to be three hundred and thirty millions.

3. *Gradations of gods*, three of which, namely Brahma, Vishnu and Shiva are above the rest.

4. *Incarnations* of Vishnu appearing from time to time in some material form, as occasion demands.

5. The *presence of God* in idols, animals, stones, trees and other objects.

6. The *presence of demons*, or evil spirits, in many similar objects.

7. The *obligation to worship* these superior beings, whether divine or demon—that is good or bad—and of course the obligation to worship the objects in which they are embodied.

8. *Transmigration of souls*—that is, the passage of spirits from one form of body to another for almost endless ages, the nature of the body in each change depending upon the character of the person concerned in his preceding life.

9. *Salvation* for all from the trials of transformation when the complete tale of changes is ended, and *final absorption* into the Supreme Brahm, of whom indeed they really form a part.

10. A *hastening* of this blessed consummation by diligence in religious duties, and especially by a life of asceticism on earth.

11. A conviction that *caste comes as the lot* of every man according to his deeds in a previous state of existence, and that it is wrong to try to change one's lot in this respect.

12. That *animals have souls* and ought therefore to be treated kindly, especially the cow species, which indeed is worshipped as also divine.

III. The *ritual* of a Hindu extends to formal worship, pilgrimages, festivals, caste, rules, fakirism, marriage customs and funeral rites.

Formal worship is that which is conducted in a Hindu temple or at a Hindu shrine, be it idol, tree, satti, tomb stone, tank, river, mountain peak or deified man. It consists of ringing bells, singing *bhajans*, dancing, waving lights, incense burning, water libations, decorating with flowers or beautiful garments, offering grain, sweet-meats, curd, nuts and cooked food, animal sacrifices, shedding blood, genuflexion, prostration, prayer, repetition of God's name, saying mantras, gratifying fleshly appetites or prostitution. Seldom are all these acts however introduced at any one time, while occasional observances may be witnessed which are not enumerated among the above.

Pilgrimages are visits made to holy places, such as the Ganges and Godaveri rivers or the sacred cities of Benares and Puri. Such pilgrimages are supposed to have great efficacy in pleasing the gods and advancing the soul on its onward road to final absorption in Brahma; and the greater the trials connected with them the greater the merit secured.

Festivals are holidays held in honor of

the gods or of events connected with their lives. Of these there are a great number in the Hindu calendar. The most common perhaps are the Holi, which celebrates Krishna and his indecent frolics; the Rama-navami, which celebrates the birthday of the hero god, Ram Chandra; the Baisakhi, or Hindu New Year's festival; and the Dasahra festivals, one of which celebrates the terrible goddess, Durga, and is therefore sometimes called the Durga-Puja. These festivals are not only associated with religious rites, but with many remarkable customs which serve to excite and please the common people. Generally *melas*, or fairs, are held which are also utilized for business purposes and made occasions of great jollification.

Caste and caste rules are an essential part of Hinduism and form its great bulwark of resistance to external attack. Much has been written of it. Here it need only be remarked that this bulwark will doubtless remain until the whole fabric with which it is connected crumbles away and disappears forever.

Fakirism, or a life of asceticism, is practiced only by the few, and yet these few are in the aggregate a vast number. Nothing strikes a traveler more than the number of religious beggars to be seen in India. And they are of all sorts—bound together, generally, in separate brotherhoods, with their separate centers, homes and superiors. To these people the rest of the community pay great respect and give numerous gifts. They are regarded as holy men.

Of marriage ceremonies and funeral rites nothing scarcely can be written here for lack of space. Only this we may observe that, as far as religion is concerned, the former are closely associated with astrology, while the latter are based upon the need which a departed spirit has of a helping hand to aid it in its onward march towards the higher goal of complete annihilation.

IV. As to the moral and social effects of Hinduism we may observe first some very good results.

One of these is temperance. This is particularly true among the upper castes where religious restraints are most powerful. The Hindus are a very abstemious people, and many so-called Christians might in this respect follow their example with profit.

Another characteristic is politeness. The Hindus are very respectful to their superiors and very attentive to those forms of urbanity by which, according to their ideas, true courtesy is exhibited.

They are also on the whole a very mild and gentle people, gentle even to the lower animals. This trait, it is true, is not always uniform or well regulated, but compared with the peculiarities of other peoples, it may be termed a national characteristic.

The Hindus are also an industrious and frugal race. Although oriental, they cannot properly be called lazy, much less can they be charged with a spirit of prodigality.

But there are other characteristics not so flattering to the people, or of the religion which they profess. One of these is deception and falsehood. This is well nigh universal. Seldom do we find a Hindu with that regard for truthfulness, or that faithfulness to his own promises, which every Englishman exhibits as a matter of course. The atmosphere of the whole country is full of deceit. We find it among household servants, in the bazaar, in the civil courts, in the palace of a rajah. It is said that half the prisoners of the jails are held in duress through false charges. For a few annas almost any amount of untruthful testimony can be purchased. No one takes any account of lying.

Again, the seventh commadment is violated more frequently in India than in a Christian land. This is true probably of ordinary acts of uncleanness, but

emphatically so of usages which have their sanction in law and religion Polygamy and, in some places, polyandry are allowed among the Hindus, besides lower and temporary forms of concubinage: and worse than all, sacred prestitution in honor of the gods or their Braham priests. Of sodomy, or the disgusting orgies of the left-handed worshipers of the *sakti* principle, we cannot speak particularly. Suffice it to say that the whole land reeks with pollution.

Covetousness, with the spirit of oppression which springs therefrom, is another of the striking traits of many classes of Hindus. This often grinds the poor to an extent which would arouse indignation in the breasts of even our hard-hearted millionaires, and literally "makes countless thousands mourn." One of India's greatest curses is the Hindu money lender.

The fearful destruction of human life among Hindus, especially female infanticide, must not be overlooked. This is one of the greatest stains on the national character and the national religion.

REV. ROBERT STEWART, D. D.

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# HOME MISSIONARY CORRESPONDENCE.

## *FREEDMEN'S WORK.*

BY DR. C. JANE VINCENT, CORRESPONDING SECRETARY FREEDMEN'S WORK.

We wish to talk this time of some matters suggested by inquiries, and sometimes incidentally by the action of societies, showing that there is not, in all cases, a clear understanding of our methods of work.

In the first place, you remember in the annual report of Freedmen's Work (if you do not remember, please refer to that report published in the July number of the MAGAZINE) for 1892, it is stated that, at the request of the Freedmen's Board, the women of the church assumed all expense necessary in carrying on industrial work for girls, which means payment of industrial teachers and meeting the running expenses of this work. For salaries we pay out $380 a month; running expenses vary somewhat, but so far they have been such as to cause our monthly outlay to average about $450. Now please remember that *we women* are responsible for the raising of this money, individually and as societies. As yet, contributions for this work have not been coming in as the necessities of the case demand. Contributions are, however, coming in, specified for one object and another, at the different mission stations. All worthy objects, we do not doubt, but to the support of none of them are we pledged. Now we feel quite certain that it is only necessary to bring this before you in order that you will see how this method of working cripples that for which we are pledged. Again, it is not always possible for societies to be posted all the time as to needs; viz, a plea may be received the society is desirous of helping but has not the funds to give at the time, but later on it will send a contribution. The treasurer receives and reports it; the Board knows the object for which it was contributed has been provided for, and instructs the treasurer to so inform the society and ask that the money be used in carrying on the regular work, thus necessitating the interchange of several letters between the society and treasurer. Would it not be much better for the work, and for all concerned, to keep that for which we are pledged on a good, sound footing first? Then, if we can do more, well and good. Let us make a special effort from this time on to work together for the accom-

plishment of this end, and it can easily be done. The best and most systematic way to raise these salaries would be for presbyterial societies to assume them, and congregational societies to pledge a certain amount each year to make up the salary. Just here we would recommend this work to the earnest consideration of presbyterial societies at their spring meetings.

We are frequently asked how to put a valuation upon clothing sent to the freedmen. The best way seems to be to estimate each garment according to your best judgment of its worth, and the sum of the whole gives valuation of box. In this connection it might be well to say that the mission never realizes an approximate of the valuation. A garment you may say is worth one dollar will most likely be sold for five or ten cents to some very poor and needy person. One mission reports having received thirty dollars from sale of clothing received in three months, some forty or more boxes, with estimates on each ranging from ten to sixty dollars.

The question is asked, why *sell* the clothing thus donated to these people? Would it not be more in accord with the missionary spirit to *give* to these poor people? We, in answer, often quote from a letter written by the principal at one of the mission stations, who has had a number of years' experience in working with and among the colored people, and hence is in a position to understand thoroughly how to deal with them. I give an extract from his letter:

I would state at the outset that clothing was given away when the missions were first established, and for several years afterward until a thorough trial convinced all the missionaries in every station that the good intended to be a blessing was rather a curse. Instead of educating the recipients into energetic, self relying men and women, we were training them into indolence and pauperism. Many of the negroes were becoming absolutely worthless and indolent in the extreme. I will give you an example: When I first came to the mission I supposed clothing should be given away, but a little experience opened my eyes. Here is one case of a hundred that might be given: A strong, hearty girl, aged sixteen, was offered a place in one of the best families in the community at the best wages then paid, two dollars per month and boarding. She indignantly replied, "I'se not gwine to work. De mission keeps me." I sent for the girl and advised her to work, as she would receive nothing more from the mission. She went to work and has been doing well ever since. The clothing sent is used to supplement the honest efforts of this people. A poor widow with a family buys a suit of clothes for ten cents; another woman, whose husband makes one dollar a day, pays $1.25 perhaps for the same suit. Both feel they are not paupers, and will go on working. What do we do with the money? We buy books, shoes, slates, and other supplies for the school. These are sold, too, but shoes that cost us one dollar per pair are sold at from fifteen to eighty cents. Books are also sold below cost. The plan of selling clothing causes help to be given all along the line, and the *whole benefit* of the money received goes to help the colored, but in a way that does no injury to any. This people will only rise as they are taught to help themselves; and yet there is much help needed, and we are giving them the full benefit of every garment sent them, by so arranging that every worthy child may derive the whole year's schooling if he and his parents will do their best."

Another matter brought to our notice we would like to speak of here, and that is in regard to the prepaying of freight, or, where that is not possible, to send the money for this purpose to the Principal at station to which you send. In the monthly reports received from the stations, every now and then among the items of expense given is, so much in freight on boxes received, and sometimes it is more than they realize from the sale of clothing. We feel that it is but necessary to mention this matter to have it remedied.

We cannot close without a word of commendation to societies for the good service rendered in sending a liberal supply of clothing, and now we earnestly ask that you persevere in sending right along, for the following reasons: the schools are all fuller this year than before, hence a greater number need assistance; also the winter is the coldest known in the South for years, and warm clothing is required. Again, there are yet three months cold weather, and that sent up to this time will have been exhausted long, ere that time passes around.

Allegheny, Pa., Jan. 4, 1893.

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There is a wise use to be made of tracts. By them many have been led to the Saviour.—*Midland.*

# Young People's Department.

## *MAXIMS FOR MISSION BANDS.*

"A *good name* is * * * to be chosen."

Demand from yourself regular attendance at your circle. "First pray, then work." If asked to preside or to act as Secretary *pro tem*, don't say, "I can't."

Demand from your literary committee a missionary program which shall be instructive and interesting.

Do the work asked by your president or your literary committee. "Who sweeps a room as for thy law, makes that and the action fine."

Don't wait for the Treasurer to remind you of your dues.

Let every member have her own *Annual Report* and study it that she may grow familiar with the work.

Learn the names of our Church Boards, and who is Secretary of each department. Pray for them.

Be sure to have a Contingent Fund.

Read the MISSIONARY MAGAZINE and church papers.

Own a map of the United States, and mark with red ink every place where we have missionary stations or a missionary. A geography lesson each meeting would tend to familiarity with missionary localities. Do not whisper in your meetings. If you have a thought, say it aloud.

"Give, and it shall be given unto you, good measure, pressed down."

LESSON FOR FEBRUARY.

OUR YOUNG PEOPLE AND THEIR PLACE IN MISSIONARY WORK.

Psalm 119 7-12.

Psalm 34 68.

## *OUR YOUNG PEOPLE.*

Our Young People is a term of constant quantity but of variable application; for us it means all who have passed from "powerless, pulpy souls that show a dimple in each touch of sin" into childrens' bands, and from these bands, on to the young men and women who begin to enjoy being on committees and doing church work. Thus forces are not wasted, enthusiasm is not dulled, and everything may be hoped.

The minister, who a few years ago was surprised at what he called officiousness in the young man who wanted something to do, is no longer to be found. Missionary organizations have so multiplied that the unoccupied young man or woman is the exception.

This is only natural, for youth has a large fund of energy, and it must be used in some way. Young people like to be busy and enjoy seeing the results of their work. For the sake of the work, and more for their own sakes, we must avail ourselves of every power they have. Yet character is too important for us to stop here.

The place, then, of our young people in missionary work will be among the older workers, and largely as under-workers, since experience, which is necessary to a broad survey of plans, is wanting.

The end to be attained is "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

What better means to a nobler end can be devised than to organize them in every church for distinctive missionary work, teaching at the same time that the field is the world?

Emerson says, "Character is the moral order seen through an individual," but symmetrical character is not a mushroom growth. Ten years, at longest, are all that we can expect the same individuals to remain in a young people's circle. If, while in the *younger* auxiliaries, they were trained to out-and-out systematic giving, for love of Christ and in His name, may not the time come when we shall see Christ exalted in our churches as the model, the giver of every good and perfect gift, and then questionable means of raising money may at least be relegated to those organizations that do not profess to "serve the Lord Christ."

We may encourage emulation; let us disparage rivalries. It is not worldly wisdom perhaps, but better a dozen well-trained young men and women, who will live out the "triangular truth" of bearing one's own burden, bearing one another's burden, and casting one's burden on the Lord, than thousands of dollars raised with the idea only of sending a certain sum of money, while those who raised it go carelessly about other schemes.

O, managers of young peoples' societies, see your opportunity.

"Love took up the Harp of Life,
Smote on all the chords with might,
Smote the chord of self that trembling
Passed in music out of sight."

Love Omnipotent be the teacher!

On your knees pray for the guidance that you may bring "the boys and girls playing on the streets" to the stature of perfect men and women in Christ Jesus. And remember the world, with all its dangerous leadings, will train them if you do not.

TO THE LITERARY COMMITTEE.

Short Papers or Conference.—Result of leaving our young people to be trained by the world. Result of training them for God's work.—Ex.

## *PROGRAMME FOR FEBRUARY.*

PART FIRST.

BRAHMANISM. *

INDIA.

OUR WORK IN THE PUNJAB.

[References, "Our India Missions," "F. M. Report and MAGAZINE," and "Work of other Societies in India."]

* This is a term commonly used to denote a system of religious institutions, originated and elaborated by the *Brahmans*, the sacerdotal and, from an early period, the dominant caste of the Hindu community. The religious belief of the Hindus has passed through various stages of development, broadly distinguished from one another by certain prominent features. The earliest phases of religious thought in India, of which a clear idea can now be formed, are exhibited in a body of writings, looked upon by later generations in the light of sacred writ, under the collective name of Veda (knowledge) or Scruti (revelation.)—*Enc. Brit.*

Brahmanism was a galling and oppressive system, which was well developed about 800 years B. C., and it bore undisputed dominion for over 300 years. Under it "every interest of human life was subordinated to the dominion of caste" and "the doctrine of sacrifice became a monstrosity."

By an accretion of whatever was desired of Vedism, Brahmanism, Bhuddism and philosophy was developed the all embracing system which we may call *Hinduism.—Enc. Missions.*

Brahmanism has run to seed in India. Now, in all these centuries, it has had full time to show what it can accomplish. It has done something for its native land. Indeed, it has done a great deal. It has made a great nation subject to a foreign power; it has sunk a people into the depths of superstition; it has blinded the eyes of millions with its wicked rites; it

has polluted one of the fairest lands in the world; it has sent thinking minds into scepticism; it has driven the poor to despair, and held the souls of the rich in bondage. Do you wonder that there is a call for missionaries for India? Why, the five hundred who are there seem lost in that teeming population; and yet what a work they are accomplishing!—*Helping Hand.*

We are glad to present to our readers the excellent article on *Hinduism* from the pen of one of our India missionaries, Dr. Robert Stewart.

PART SECOND—CONFERENCE.

SUBJECT.—The sacrifices and rewards of our home and foreign missionaries.

THE WORKERS.

"The workers were often weary.
And they sometimes sighed for rest;
But the calls of life were urgent,
And they needs must do their best;
So the loyal hearted servants
Worked on from day to day,
And, as those who wait for a guerdon,
Pursued their onward way."

"The workers were brave of spirit,
And would not succumb to fear;
They kept at their posts of danger,
Though the days were dark and drear;
Their hearts were strong and patient,
And they lived for truth and right,
And they met their work with courage,
And did it with their might."

A study of the annual report, and a careful reading each month of the Missionary MAGAZINE, will show where are missionaries both home and foreign are located. While we cannot fully understand the conditions and circumstances which prevail on the various fields, a partial glimpse into the experiences of these faithful and isolated workers may help to bring us into closer fellowship with them, and help us to comprehend more fully the *cost* of planting the banner of the cross, and of winning souls for Christ.

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## *A DIALOGUE.*

BY NARCISSA WHITE KINNEY.

Characters—the minister's two children—Amy and Willie Brown, and Tommie Jones, the state senator's son, in earnest conversation on the way from Sabbath-school.

*Tommie Jones.*—Willie, what are you going to be when you grow up?

*Willie Brown.*—I'm going to be a preacher, like my papa. What are you going to be?

*Tommie.*—Oh, I'll be a senator, like my papa, and make the laws and drink lots of wine and brandy, and have a good time. Amy, what will you be?

*Amy.*—I'm going to be a good woman, like my mamma, and may be I'll be a missionary to India, like my aunt. But, oh, Tommie, don't drink wine; you may be a drunkard some day; and anyway, the heathen's religion don't allow them to drink wine or anything to make drunk, and my aunt says that when the heathen know that people from Christian countries drink wine, they say, "We don't want your Christ religion. It makes drunkards."

*Tommie.*—I don't care; my papa knows what's right, and he drinks wine and brandy and so will I when I get big.

(A pale, poorly clad child, with toes out of her shoes is seen coming.)

*Tommie.*—Oh, here comes old tipsy Bob. Sim's Mattie. Let's call her here and ask her, just for fun, what she is going to be when she grows up.

*Tommie.*—Mattie, Mattie Sims, come here. We have each told what we are going to be when we grow up. Willie is going to be a preacher. Amy is going to be a missionary, and I'm going to make the laws and drink wine and brandy, like papa. Now, what are you going to be?

*Mattie.*—(promptly) I'm going to be a

*saloon-keeper's wife.*

*Children* (horrified.)—Oh, Mattie, why that's dreadful; you oughten't to be a saloon-keeper's wife.

*Mattie.*—Yes, I ought. Saloon-keepers' wives have all the good clothes and nice times. Don't I know that Mike Dolan's wife has my mamma's clothes, and his little girl has my new shoes and shawl? Yes, I'm, going to be a saloon-keeper's wife.

*Tommie.*—Mattie Sims, you ought to be ashamed of yourself, and if your going to be a saloon-keeper's wife I won't speak to you again, and when I am a senator I'll, I'll put you in jail.

*Mattie* (triumphantly.)—No, you won't. You'll come to my husband's saloon, and I'll be there, and you'll say, "How *do* you, do Mrs. Saloon-keeper. Are your children very well? Come, boys, all of you, come and drink to my success. I believe in personal liberty. Oh, I have seen your papa at Mike Dolan's when I went to lead my papa home.

*Tommie.*—Well, I'll never go to your old saloon.

*Mattie* —Yes, you will; and some day when you've drank up all your money, I'll be going out to my carriage, and you'll stagger up to hold my horse, so I'll give you a nickle; but I'll say, "Oh, you miserable sot, go 'way. This is a 'spectable saloon. We don't want drunkards here."

*Willie.*—But its bad and wicked to be a saloon-keeper's wife.

*Mattie.*—It ain't neither. Mrs. McGregor is a liquor seller's wife, and she belongs to your papa's congregation; and Jane McGregor, her little girl, attends your Sabbath-school, and all the children want her to sit by them coz she's so nice dressed; but (crying) nobody wants me beside them coz I'm a drunkard's daughter.

*Amy Brown.*—Dear Mattie, don't cry. I want you to sit beside me in Sabbath-school, and oh, Tommie, please say you'll never drink wine or brandy. You know the Bible says, "Woe to him who is mighty to drink wine or strong drink."

*Willie Brown.*—I'll tell you what we'll do. Let's all sign a pledge that we'll never buy, sell or drink anything that will make drunk, and then Tommie will never be a drunkard, or any of the rest of us.

*Tommie*—And Mattie won't be a saloon-keeper's wife.

*Mattie.*—Yes, let us all sign that pledge, but I wish we could do something to keep saloon-keepers from selling my papa liquor.

*Willie Brown.*—Well, let us add to our pledge, "and as long as we live we will do all we can to keep other people from selling or drinking liquor."

*Amy Brown.*—Oh! good, good. Then maybe by the time I am big enough to go as a missionary I can tell the heathen that no Christian ever drinks anything that can intoxicate, and that our nation don't allow it to be sold to drink.

*Tommie, Wille and Mattie.*—Yes, we'll sign the pledge. Amy, you get it ready.

*Amy.*—I'll have it ready tomorrow, and all you tell your papas and mammas what we wish to do and ask them if they won't sign this pledge along with us.

(All go off the platform.)

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# Editorial Department.

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A government officer and one of the most distinguished linguists of India, said: "I look upon the way many missionaries speak, as a wonderful gift of tongues. In a very few years they speak better than I can, who have been, perhaps four times as long in the country."

### OUR HOME FOR THE AGED.

On January 1, a payment of $8000, and interest amounting to $825, was made on our United Presbyterian Home for the Aged. This amount has depleted our funds. Our treasury is almost empty. Current bills must be met; also a paving bill of $1600 must soon be paid.

Will those interested in our work give this earnest thought and help us in this time of need? Do not hesitate because your contribution must be small. A "mite" will be thankfully received.

MRS. W. W. GRIER,
Pres. of Board of Managers, Hulton, Pa.

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In response to our application to "World Wide Missions" for the plates for this month's frontispiece we received the following cordial letter from Chaplain McCabe:

Your letter inquiring about the electros of the Prince and Princess, at hand. I am glad you like them. The story is wonderful. It will do your readers great good and be an inspiration to them.

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### THINGS TO CONSIDER AND REMEMBER.

1st. It means serious business to be a member of a missionary board. How shall we meet the demands of the growing work confronts at every turn. The allowance which has been made to suffice in the past becomes increasingly inadequate as broad, needy fields widen, and require more diligent cultivation. *Some one* must necessarily devote exceptionally large amounts of time and strength to the consideration of such questions, and these constant and responsible services are not usually performed by hired book-keepers or secretaries, but are conducted by women with cares—social, church, domestic and personal, as absorbing and pressing as those that rest upon most women. The service is absolutely one of love. It is a weak kind of sentiment to suppose that in the Lord's work there is no burden. The grace and strength, promised help to carry it, and the performance of it, may bring joy, but it is a burden nevertheless, and though the work itself cannot be shared, the burden may be lightened by an equality of service.

2nd. The ability of the Board to help must be limited by the gifts and contributions of individuals and societies.

3rd. Societies should adhere more closely to the avowed purpose of the Board by developing and supporting work already undertaken, rather than that of considering special and private appeals, however great their urgency or inportance.

4th. Societies should work in conjunction with the Board. Each individual helping according to her ability and in the line of her ability, working and praying, praying and working, will surely bring God's blessing, and help greatly to solve the problems that puzzle the brains and burden the hearts of our Women's Auxiliary Board.

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We make some extracts from a letter of a Southern friend in Tennessee:

Our society was formed last February and since that time we have averaged *four* present at our monthly meetings. There is but little interest taken in mission work in *this* portion of our state, but, coming as I did from a live church, I felt the need of work and of a missionary society and made an effort to organize the same, both in our church and in the Cumberland Presbyterian, with only partial success. I have taken your MAGAZINE the past year, with others, and noticed your call for the extra penny a day in the August number and have sent for some mite boxes. I do hope the time may come that North and South may be united and truly become a "United Presbyterian" church. At times I am much discouraged and almost tempted to give up the work when as to-day, at our regular monthly meeting, only three were present and the *leader* did not make an appearance. Then I think I *will not* give up, for surely the Lord will open their eyes and in time all will help in this great work.

One more from the same place:

Our Secretary has sent a box with a tract (Thanksgiving Ann) and a note of appeal to each member of our church, or rather each family. We can only pray that they will be well used. My own is already growing quite heavy, and I realize more fully than ever before how much I have to be thankful for.

I enjoy the Women's Missionary Magazine very much, and look forward with pleasure to its coming each month, but I very much wish it was *our own* magazine as well as the United Society. I am trying hard to have others subscribe for it. So far without success. The other ladies borrow mine, however, so it really benefits them I know.

# Women's Auxiliary Board, Etc.

JANUARY REPORT OF WOMEN'S BOARD.

Thirteen members braved the wintry weather to attend the New Year's meeting of the Board. After the usual opening exercises, Foreign secretary reported, for Finance committee, the transfer of the property donated by Mrs. Patterson, the income of which is to be used for the foreign mission work in Egypt, by request of the donor.

Letter received from Miss Smith in Egypt, saying the little Egyptian boy had been taken to Asyoot. Contributions have been received for his benefit. Treasurer was ordered to send $70 00 for his support for one year. She reports the school as having 200 names on the roll.

Home secretary reports from Warm Springs mission: All well and work progressing as usual.

Miss Johnston reports from Omaha of the Christmas treat at the Sabbath-school.

Owing to changes Miss McCool, of Indianapolis, is working in the interest of the Second church instead of the First church, as formerly. Sends encouraging reports of the new organization.

Miss Nina Murray has been appointed missionary in Sioux City, Iowa.

No report from the Secretary of Parsonage fund.

Freedmen's secretary reports from Henderson, N. C.: Instructions in cooking will be given from this time.

Norfolk, Va., has 240 girls enrolled in sewing department. New goods, such as flannel, gingham, muslin, &c., are needed for this department. Miss Dennison made 133 visits in December; sent Christmas dinners to nine poor, blind, afflicted ones, whom she looks after. One said, "she had not had so good a dinner in six years." In looking over the year, Miss Dennison sees that her work has been blessed abundantly.

Knoxville has 87 scholars enrolled in sewing school.

Treas'r reports Dec. receipts, $2399.53.
Disbursements 2660.05.

Miss E. D. Brown, appointed to procure statistics for World's Fair report, submits the following for the United Presbyterian church: Report of the Women's missionary societies of Allegheny county, for 1892:

| | |
|---|---|
| No. of societies..... | 119 |
| No. of members..... | 3,831 |

CONTRIBUTIONS.

| | |
|---|---|
| Foreign missions.....$ | 3,682 |
| Home " ..... | 10,240 |
| Total..... $ | 13,922 |

MARY W. PORTER, *Sec'y.*

TREASURER'S REPORT.

Receipts for the month of October, 1892.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

*Foreign.*—Scotland, $3; North Henderson, 2.05; Cedar Creek, 22; Plain Grove, 21; 6th Allegheny McGill M. Band, 10; Wheeling, 40; Mansfield Pres., 30; Hookstown, 40.25; 1st Columbus for Egypt, 7.50, and for India, 7.50; Laurel Hill, 5. Logan's Ferry, 11; Irwin, 10; Sugar Run, 20; Belle Center, 5; Huntsville, 22.

*Salaries.*—Miss C. E. Wilson, Keokuk Pres., $109.50; Miss Smith Kansas City Pres., 50; Garnett Pres., 4; Northwood, 10; Miss E C. Wilson, Des Moines, 85; Miss Corbett, Conemaugh Pres., 100; Miss Given, Allegheny Pres., 150; Miss Hogg, 2nd Allegheny, 25; Miss Campbell, Monmouth Pres., 87.50; Miss Martin, Mansfield Pres., 64.75; Miss Thompson, Musking' Pres., 67.83; 1st Ohio, 62.50.

*Miscellaneous.*—North Henderson, for Rawal Pindee, 6; Wylie Ave. S. S. Pittsburgh, Miss Lizzie McKees class for Girl's School, Sialkot, 5; L. F. M. S. 1st Allegheny for P. M. I. Assyoot, 75; Guinston for Rawal Pindee, 8; Y. P. S. C. E. Colorado Springs, Bible reader India, 30; Cadiz girl's school Sialkot, 25; Girl's Mission Band Sparta, support of pupil, Sialkot, 25; Bellefontaine, for Rawal Pindee, 35; Fairview, O., for school at Monsoora Egypt, 10.

*Hospital support, India.*—6th Pittsburgh, 50; 1st Wilkinsburgh, 10.

*Home and Salary.*—Davenport, 6; 1st New Wilmington, 8; Oak Grove, 10; Golden Rule M. B. West Bellevue, 10; 7th Allegheny, 10; "Busy Bees" West Bellevue, 10; Gleaners, West Bellevue, 10; West Bellevue, 13; West Bellevue, extra cent a day for Salt Lake, 11; McGill M. Band 6th Allegheny, 10; Wheeling, 35; Y. P. M. S. Etna, 3; L. M. and A. Sewickley, 10; Muskingum Pres., 10; Allegheny Pres., 40; 6th Allegheny interest, 25; Albany, Or., 10; Cedarville, 10; Sugar Creek, 27; Laurel Hill, 5; Logan's Ferry, 11; Irwin, 10; Belle Center, 5; Huntsville, 9.

*W. S. Indians.*—Scotland, 3; Monongahela Pres., 30; 9th Allegheny, 5; Gleaners, West Bellevue 13;

1st Allegheny Good Will M Band, 15; Y. L. A. S. 4th Allegheny, 50; West Bellevue, 30; 1st Allegheny mission, 10; Mansfield Pres., 9; Cherry Fork 5; 1st Ohio Pres., 10.

*Freedmen's.*—Scotland, 3; Aledo, 10; West Bellevue, Golden Rule, 3; Summerset, 9; 1st Des Moines, 5; Dakota, 9; Fleming, 10; 2nd New Wilmington, 15; 1st Pawnee, 18.05; Mission Band 1st Pawnee, 5.51; 1st Philadelphia for Norfolk, 10; 6th Pittsburgh for Norfolk, 25; Hookstown, 3.75; Mumford, 18; 3rd Xenia, 18; Sugar Run, 15; Belle Center, 5; Huntsville, 20.

*Little Girls' Home, Tenn.*—Y. L. A. S. 4th Allegheny, 30; 1st Ohio Pres., 5.

*Church Extension and Parsonage Fund.*—Children's Mission Band, 2nd Brooklyn, 5; Golden Rule West Bellevue, 3; Lower Chanceford for Lincoln, 15; Camp Creek, 5; Fleming, 10; Cherry Fork, 10; Oakville for Waitsburgh Academy, 10; 1st Xenia, special, 15; Findlay O., third quarterly payment on parsonage, 50; Scotch Ridge, 10; Huntsville, 7.

*Ministerial Relief.*—North Bend 10; Wheeling, 10; 2nd Allegheny, 15.

*Orphans' Home.*—Scotland, 2; Y. W. M. S. 1st Pittsburgh, 25; 3rd Pittsburgh, 50; 33rd St. Pittsburgh for Children's Hospital, Allegheny, 5.

*Aged People's Home.*—Scotland, 2; Rock Island, 10; 2nd Pittsburgh, 5; 7th Pittsburgh, 25; Central Omaha, 20.08; Camp Creek, 5; 1st Pittsburgh, 105; Hookstown, 3; Mrs. T. D. Mellon, Springdale, 25; Ingram, 20; 1st Pittsburgh, 15.

*Contingent Fund.*—Mrs. E. J. McPherson, from sale of mite boxes, 9.38; Mission Band Helpers, 4; Rules of Order, 2.30; Monongahela Pres., 28.10; Mansfield Pres., 1; 1st Ohio Pres., 1; Xenia Pres., 15.

E. J. SLOAN, Treasurer.

Names of Missionaries who are supported through the Women's Board:

| INDIA. | EGYPT. |
|---|---|
| Miss Kate M. Corbett, | Miss Jessie J. Hogg, |
| " Annie F. Given, | " Anna Y. Thompson, |
| " C. E. Wilson, | " Matilda Strang, |
| " Mary J. Campbell, | " M. A. Smith, |
| " J. L. White | " M. A. Frazier, |
| " Elizabeth McCahon, | " A. E. Jamieson, |
| " Mame R. Martin, | " Leonora J. McDowell. |
| " Minnie C. Park, | |
| " Susie A. Young, | |
| " Mary E. Logan, | |
| " Marion W. Embleton, | |
| Mrs. S. E. Johnson, M. D. | |

## *QUESTION DRAWER.*

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUES.—Is the extra penny a day all the thank-offering that is expected this year, or will societies give their usual thank-offering beside?

SUGGESTIONS.

A young Chicagoan, who lately returned from a journey round the world, was so moved by what she had seen of missions that she resolved to "call on every girl in the church who is not a member of the missionary society and ask her why she is not."

WOMAN'S WORK.

A unique missionary meeting has been held on the Himalayas at the summer home of the governor of Bengal, Sir Charles Elliot. The governor and his wife sent out invitations to a reception to all the missionaries in the vicinity. In his speech of welcome he assured them of his sympathy and appreciation, and gave utterance to the following significant words: "My long experience in India has taught me that the British government cannot possibly do the work which, in the providence of God, is our only justification for being here, namely, the civilization, enlightment and uplifting of the whole people of India, without the aid of missionaries."

A PASSION FOR SOULS.

What is the greatest need of the church to-day? We answer, a divine enthusiasm, a mighty passion for the kingdom of God on earth, embracing all the populations of the globe—all China, all India, all Africa, all Europe, all America and all the islands of all the oceans.

In the United Presbyterian of Dec. 1st, I notice this paragraph: "Woman, thou art loosed from thine infirmity," said Jesus to one who came to him. He has spoken the same Almighty words to women in this day. I pondered over it. Yes, it is true that this nineteenth century has witnessed a great change in the position of women in the religious work of the church, and very especially is this true in our denomination. But are we altogether loosed? Are there not cords that bind us still?

The cords of timidity—how many are held by it? It was once my privilege to visit two godly old ladies in the country. They were devout women and had family worship three times a day. They had just eaten their frugal noonday meal and were seated when my friend and I entered. The aged, widowed sister, with Bible and Psalm book, was just about to read. Beside her sat her blind sister, who for more than 50 years had been deprived of sight. The reverend look and attitude was something lovely to see. But they were embarrassed by our coming. We comprehended the situation at once and told them to go on with their worship and we would gladly unite with them. The chapter and Psalm were read by the widow, while the blind one led in the singing, in which we both joined. Then we knelt for prayer, and there was a pause that in the stillness seemed very long. Then it was the widow's voice that broke the silence with the sentence, slowly and impressively uttered, "Oh, Lord, deliver from the fear of the faces of clay." How many times I have thought of it in subsequent years! How much do we need to offer this prayer! How many Christian women can talk well about almost anything to anybody, but when asked to lead in prayer they cannot do it, and some will stay away from missionary meetings lest they be asked to pray. Sisters, this ought not to be. Let us lose sight "of the faces of clay" and see only the face of Jesus looking kindly upon us. His ear not heavy that it cannot hear, His arm not shortened that it cannot save. He will give strength, He will take away the fear of men and give us utterance if we in dependence upon him do but make the effort.

B. F. L.

The Women's Missionary Society of North Western Iowa Presbytery held its annual meeting in the United Presbyterian church, Ireton. The president, Mrs. Eva M. Gilchrist, was in the chair. A praise service, conducted by Rev. Mc. Kirahan, of Sioux City, made a delightful prelude to the exercises. Mrs. C. E. Campbell led a Bible reading, which was interspersed with music from Bible songs. An interesting report of the Ninth Annual Convention of our Women's Missionary Association, held at Philadelphia, was given by Mrs. Brown. Various papers, full of instruction, were presented on the different departments of missionary work. A recitation—'My Mite Box," from September number of our Missionary Magazine, was also given. At a special business meeting the following officers were elected: president, Mrs. C. L. McCracken; vice president, Mrs. Brown; secretary, Mrs. Nellie McLean; treasurer, Mrs. W. E Dunlap.

A paper was presented from the mission in

Sioux City, asking for a lady missionary to be placed in the field. It was endorsed by the society and forwarded to secretary of General Missionary Society. Miss Eversol was appointed to superintend the organization of mission bands throughout the Presbytery. The following delegates were elected to the Tenth Annual Convention, to be held at Omaha: principals, Mrs. Dunlap, Mrs. Campbell, Mrs. McCracken; alternates, Mrs. Berry, Mrs. Brown, Mrs. Gardner. The choir favored us with music from Psalm anthems. The people of Ireton have the thanks of all present for the kind hospitality tendered them, and all returned home feeling that we ought to put an offering in our mite boxes as an expression of our gratitude to Him who daily loadeth us with blessings.

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W. P. M. S. of Princeton Presbytery met at Morea, Ill., September 6, 1892, and was called to order by the President; opened by singing, and prayer by Mrs. W.G. Spencer. All the congregational societies, except West Union, Eden and Somerville were represented. Reports from societies, for the most part, encouraging. The five societies report $522.50 raised the last year for the missionary and benevolent work of the church, and remitted to the treasurers of the various departments of church work. A statement was made that the room in the Theological Seminary at Xenia, furnished by this Presbytery, was needing repair and refurnishing. Society willingly assumed the work, and instructed their treasurer to ascertain the amount of money required. On motion, it was agreed to change the financial year so as to correspond with that of the General Assembly, namely, March. (Congregational societies will please note this in making out reports.) Society considered it inexpedient to appoint a delegate to the General Convention to meet next year at Omaha, believing that the state of their finances did not justify the expense, and instructed their secretary to send to the secretary of that meeting a written expression of their interest and sympathy, together with the reason which seemed to justify this action.

At 2 o'clock P. M. met in Morea church. Papers prepared at request of society were read as follows: By Miss Smith, on "Faith in the Promises of God"; Lucy McElroy, read by Mrs. M. Mortland, "Motives for Sending the Gospel to the Heathen"; Mrs. C. M. Ralston, "Honest Stewardship." These papers were heard with interest. Next came an address on mission work among the women of Egypt, by Mrs. A. M. Nichol, ex-missionary, describing in a graphic manner the practical everyday work of the missionary in that most interesting country. The address was received with much attention. A cordial vote of thanks was tendered the speaker. Miss M. Cherry reported touching the matter assigned to her at previous meeting, and was continued the coming year.

The following officers were chosen: President, Mrs. M. A. Ingles, Scotland, Ind.; Vice-President, Mrs. C. M. Ralston, Morea, Ill.; Treasurer, Mrs. Malinda Warnock, Princeton, Ind.; Secretary, Mrs. J. M. Stormont, Princeton, Ind.

Paper prepared by Mrs. W. G. Spencer, inadvertently overlooked at the proper time, on "The Freedmen's Mission," read by Mrs. Nichol.

Adjourned to meet in 1893, at the call of the Executive committee. Closed by singing and benediction. MRS. M. A. INGLES, Sec.

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A Tribute of Love from the Women's Missionary Society of the First United Presbyterian Church, of Denver, Col., to the memory of Mrs. Eliza J. Sloan, who fell asleep in Jesus, November 22, 1892:

WHEREAS, It has pleased our Heavenly Father, in His allwise providence, to remove from among us our beloved co-worker and President, Mrs. Eliza J. Sloan; it seems fitting to us that we, as a Women's Missionary Society, should make a record of that, to us, sad event. Therefore,

*Resolved*, That we bow in humble submission to the will of our Father in Heaven, feeling assured that our earthly loss is her eternal gain.

*Resolved*, That we desire to bear testimony to the beauty of her life, the faithfulness of her work; the kindness, courtesy, wisdom and prudence of her government of this Society in the three years in which she served as our faithful and honored president.

*Resolved*, That we feel that her example should stimulate us all to more earnest work and faithful service in the cause of Him "whose we are and whom we serve."

*Resolved*, That we hereby express our most sincere sympathy with the bereaved husband and children and her many sorrowing relatives and friends, and commit them to the grace of Him who alone is able to comfort the troubled and sorrowing.

*Resolved*, That these resolutions be spread upon the minutes of our society, and that a copy of the same be sent to the husband and children, and also a copy be sent to the Women's Missionary MAGAZINE and the United Presbyterian for publication.

MRS. T. HOWARD SMITH,
MRS. DR. W. M. ROBERTSON, } Com.
MRS. T. S. MCMURRAY.

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Action of the Women's Missionary Society of St. Clair congregation on the death of Mrs. Robb:

Mrs. Margaret Robb, for many years a most earnest and devoted member of our Society, was, on the 6th day of December, 18[illegible], called to higher service by her Saviour, who said, "I go to prepare a place for you."

We desire to bear testimony to her faithfulness and interest in the cause of missions, giving liberally of her income and also support and encouragement by her regular attendance at our meetings. She also left bequests to our society and the congregation.

With gratitude to God for her life, long spared to be such a blessing to us, we will ever keep her in loving remembrance and strive to imitate her virtues.

In this, to us, sad providence our church has lost a worthy member and our society a faithful worker. May we work "while it is day, the night cometh when no man can work."

MRS. E. M. FETTERMAN,
MRS. NANNIE MCCORMICK, } Com.
MRS. MYRTILLA SCHREINER.

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THE PYRAMID FIELD AT GIZEH.